1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

361 487 [161] etc., 5 or 6 thousand tolas of gold; and he has one wife and two or three children. Persian is read there in addition to Arabic. There is also another fort containing 500 houses, also called Samangál, a few hundred yards from the first. In fact, Dareyl, although a small country, is thickly populated.

SAMANGÁL TO PÚGUTSH, a fort, with 500 houses, 2 katsha kôs—thence 1 katsha kôs to Gayál, a fort with 600 houses—all an easy road.

GAYÁL TO KÀMI, Fort Tangir, over a high mountain called Kùbbe-kunn, very windy, and wooded. Water must be taken with one when starting from Gayál, as none is found before reaching Rìm, a small village of 20 houses, on the Tangir side. The road for 8 kôs is difficult, being an ascent of 4 kôs on each side. From Rìm to Tangir the road is good, [563] water abundant, and habitations numerous. Kàmi fort has 1,000 houses of Gujars (a shepherd and cowherd tribe that is found following its [233] peaceful occupation, either as settlers or nomads, in the most dangerous districts), and zemindars, who are tributaries to Yasin, paying taxes in gold and kind. There is a direct road from Tangir to Yasin, viâ Satli—6 kôs, plain, with many Gujars, paying their grazing tax in gold; thence over a small peak, Mayiréy, to the plateau of Batrêt, 8 katsha kôs. (See second stage of this route.)

FROM BATRÊT TO RÀUSHAN, over a small mountain. Ràushan is a small fort of Yasin, whence there are roads to Yasin, Chitrál, Gilgit, etc. [314] Gold is washed from the Indus, which is 3 katsha kôs from Kàmi. The Tangiris are braver than the Dareylis and equally religious, having many Mullas; but the country, although larger, is not so well populated as Dareyl, [162] the people of which are also rather shepherds than hunters. The *Galdr* are the ruling people in Tangir, about 1,000 families, of which 500 are in Kàmi. They are the old proprietors of the country, and are all Shins who *now* have given up their old aversion to the cow, its flesh and milk.

KÀMI, over the mountain Tràk, called by the Pathans Chaudunno, which has no snow on the Tangir side, but a snow-covered plateau 1½ kôs long on the Kandiá side. Then comes a green plain. To the foot of the mountain Tràk on the Tangir side 11 kôs pakka (11 good kôs, or nearly 22 miles), over a tree-covered plain. Then over the Tràk pass and plateau, the road goes along a plain which extends for 17 kôs to [563] GABRIÁL. There are a great many Gujars along the road. [The road to Yasin is through the Gujar-frequented district of Kuranjá, belonging to Tangir. Multán is the Muqaddam of the Gujars, a brave man.]

361 563 GABRIÁL has only 40 houses, but the country of Gabriál generally is studded with habitations. The famous Mullah Habíbulla, a relative of Raja Khushwaqtia, is a most influential man among Kohistanis. His tribe is Mullakheyl, and all the Gujars of Kandiá are obedient to him. The Mullakheyl are Shins, but Yashkuns also live there. Yashkuns are the peasantry of Dardistan, including Hunza, and supposed to be aborigines, though some derive the Yashkuns of Hunza from the white Yuechi, or Huns, and others give them a Western origin. They have always been Sunnis. (The Dareylis were formerly Shiahs.) (See detailed account of Gabriál by one of its Maulvis, Mir Abdullah, and of Kandiá or Kilá,

Rudolph G-3 (1873-1878) 1880 AUS-Afghanistan-AUS
4 AV3 Dard AV3

road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders.

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat straitened for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yassin country. In return for permission to graze, they pay to the ruler of Yassin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yassin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yassin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yassin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakté family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to seize him by force, they take up arms for a sufficient time to secure his safe retreat. Many a deposed ruler of Yassin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Mahommedanism is of comparatively recent introduction, the people of Tangir are more fanatical than any of their neighbours, except those of Chilas, owing probably to their more intimate relations with Swat. They say of themselves that they have been Musulmans for six generations. They marry with Yassin women, but refuse to give daughters in return, on account of the slave-selling practised by Yassin rulers.

Six miles above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yassin, Ponyal, and Gilgit. The principal villages are Birokot (fort), 800 houses; Dondookot (fort) 300 houses, in the Samangal district; Manikal (fort), 150 houses; Rashmal (fort), 120 houses, in the Jooneh district; and Goiyal (fort), 300 houses. The whole community, including the dependent

Ms 35455/26 G-3 (1873-1878) 1880 ASIA-Afghanistan-ART
41 AV3 Dard AV3
Galti AV2.

D 142 character of the ordinary Cashmiri, has suffered little by transplanting. Some are said to have penetrated into Chitral, where they have since become merged in the re-
D [74] gular population. Those in Gilgit are weavers and carpenters, and are regarded with some contempt both by Shins and Yeshkuns.

D 544 Their distinctive castes are Meer, Sheikh, Paiyr, Lon, Soniyar (goldsmiths), Dar, Rawut, But, and Tatchon (carpenters); all of which castes are also found in Cashmere. They are all tillers of the soil, and the trades at which they work occasionally, such as weaving, are irrespective of caste, with the exception of the goldsmiths and carpenters. They intermarry without restriction among themselves, except the Tatchon, who give daughters to the other castes, but do not receive from them in return. They occasionally give daughters to Shins and Yeshkuns without reciprocity. With the Krammins and Doms they do not marry at all. In spite of the small estimation in which they are held, they form the most thriving and energetic part of the population, while at the same time they have lost some of the worst characteristics of true Cashmeris.

D 564 ● 233 In the valleys south of Gilgit, the Goojurs pasture their cattle on the high lands, not mixing with the people of the country in any way. In Tangir and Darel they are found in great numbers, and they count their herds by thousands. They attach themselves to no locality, though perhaps for a generation the same men frequent one pasture-ground, building rude hovels and making a poor pretence at cultivating small patches of ground; but a very small excuse seems to be sufficient to drive them, with their herds, in search of fresh pastures. A great number inhabit the upper
D [17] part of the Dir and Swat Valleys, and a few have found their way into the Gilgit Valley. They all speak the dialect of Punjabi, peculiar to their caste. Like the Syuds, they must rank as a class rather than as a caste.

B 179 D 179 Vigne, speaking of the existence of caste in Baltistan, remarks that it may perhaps be considered as a proof of the Hindoo origin of the natives of that country. Though the Baltis have undoubtedly a considerable amount of Aryan blood in their veins, they must be classed as a Mongolian race; but the existence of a caste system among them, which will be mentioned further on, must be ascribed to Dard, or more particularly to Shin, influence; for it is to be noted that the caste distinctions above mentioned are only found in

4 [Also Gaikwar's — Aug/1910]

Mc Eldridge G-3 (1873-1878) 1880 Afgh-Afghanistan-Gaz
4 Av3 Dard Av3

563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names.

241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The

● 233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

717 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained

525 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

162 Bushkar is the name given to the community which

361 inhabit the upper part of the Punjkorah Valley, whence they have overflowed into the upper part of the Swat Valley,

101 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah Valley, containing respectively 1,500 families. They are the

511 most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor.

571 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl

651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better

563 known under its Pushtoo name of Patrak. There is also

191 a large Gonjar population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

away for want of permission. Had any one else been Foreign Secretary, I might have chanced it, and come without leave, but I could not run the risk of being cut up, and of my brother getting blamed, so bewailing our luck, we turned our faces sadly and definitely to India.

Afzul-ul-Mulk came as far as the Chamarkand with us, and took leave there, after an abortive attempt at another ibex hunt with dogs. His country had been a pleasure to travel through, all the roads having been repaired, and the rough places made smooth in his anxiety to please. Pleasant as he had been, the more one saw of him the more the intriguing and ruthless savage came out, and the more I distrusted him. Still, he was a courteous host and a pleasant companion, and I was sorry to say good-bye to him.

It was far colder than when we had last been on the Chamarkand; the snow in a light sprinkling was on the pass, and covered the mountains in all directions down to twelve thousand feet. Frost had taken a firm hold of ground and stream, and the banks of the latter were hung with icicles. The road down ran through a broad open valley, that carried one back to the moorland at home on an autumn day. Clouds hung over the hills, dropping shifting curtains of snow and sleet, the distant mountains stood out dark blue and purple with snow-covered tops, the nearer showed grey dashed here and there with bright colouring from the grasses in their autumn tints. The jungle in the stream bed had turned a dark red brown, and among the snow-sprinkled tussocks of dead and dying grasses fed a great herd of highland

4c Durand G-3 (1888-92) 1892 AVJ Kashmir
Durd AVJ
Chitral

cattle. At least so they looked to me when I first caught sight of them, and drew rein to inspect them closely. They were mostly black, but many were there of smoky dun or mouse colour; some carried wide, sweeping horns, others were like polled Angus, but all had the same characteristics; they were very high in the withers, very short-legged, and they carried the most splendid coats, with masses of hair on the shoulder and forearm. They were all half-breds, crossed with the yak, as their bunky tails showed. The colouring was exactly that of a mixed herd at home, but the shape was ungainly. Passing down lower we flushed a couple of splendid specimens of the solitary snipe, which were soon added to the larder.

There was not much new to be seen on our way down after we had regained our old road above Ghizr; the only change was in the colouring. The willow copses in the river bed were now a blaze of gold; the orchards every colour from dark green to almost scarlet; the streams had shrunk, and now, less violent, ran crystal clear, a beautiful ultramarine colour, turning to opal in the deeper pools, and reflecting all the brilliant colouring of the banks. The roads up to our Punyali border, through Ghizr and Yasin, were vile, and compared ill with Afzul's. We reached Gakuch again on the 15th October, and were met by our Punyali friends some way out: it had been a very trying double march that day, and for once we came to grief. Robertson's servant went down some small drop, horse and all, and the horse promptly bolted. My servant remained to look after him, so that when our kit came into camp, which it did pretty